The Golden Snuffers
OR,
Christian Reprovers, and Reformers,
Characterized, Cautioned, and Encouraged.

A
SERMON
Preach'd unto the Societies for Reformation of Manners, in *London*, *Feb.* 15. 169$\frac{6}{7}$.

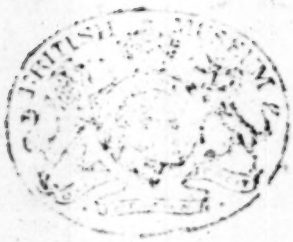
By *DANIEL BURGESS.*

Nobis est Necessaria Vita nostra; aliis, Fama nostra. *Augustin.*

Ille ipse qi eodem vel majore peccato laborat, non eximitur abs obligatione ad corripiendum fratrem.——Sed debet hoc facere cum singulari Pœnitentiæ Professione; ne incurrat Reprehensionem Domini, *Mat.* 7. 5. *Amesi. Cas. Consc.*

Qis Cœlum Terris non misceat, & Mare Cœlo,
Si Fur displiceat Verri? *Juven. Satyr.*

London, Printed by *J. Darby*, for *T. Parkhurst* at the Bible and three Crowns in *Cheapside*. 1697.



To the READER.

WITHOUT *all peradventure, ſome will be asking this Sermon, as the Midwife asked* Pharez; How haſt thou broken forth? *The Truth muſt out, therefore; and (tho,* I am not careful to anſwer in the Matter, *yet) thus much needs to be ſaid.*

Its back-Friends *being* Judges, *it may be ſaid of my Sermon, as* Claudius Lyſias *ſaid of his Priſoner*; Nothing is laid to its Charge worthy of Death or of Bonds. *And, it hath alſo been bleſt with* Mordecai's *Lot*; To be accepted of a multitude of Brethren. *Yea, by the Divine Bleſſing it hath wrought* one good Work, *and very grateful to the leaſt candid of its Cenſurers. Altho it has not riſen up to* David's *Happineſs*; To pleaſe all the People!

Inſomuch, that the only Advertiſement *which I liſt to give thee, concerneth the* worthy Societies, *unto whom, upon a firſt and ſecond Requeſt, I miniſtred it. For, there is not any thing material added in this* Print, *but what was provided; and if Time had*

allowed, had been delivered in the Pulpit.

The Pontificians *have a particular* Council for propagating of their Faith; *a* Council, *of which they do make no ſmall account. For* the regulating of Manners *they have no diſtinct Order of Men imployed, that occurs to me in any of their Books. Nor have our* Engliſh Proteſtants *any, beſides theſe* Religious Societies. *Theſe, whoſe* Character *and whoſe* Hiſtory *is publiſhed by the Reverend Mr.* Joſiah Woodward. *And, it is not to be doubted but* their Praiſe *is gone from one end of the Land to the other.*

It were a Pity that it ſhould be ſaid of them, (Laudantur & Algent) *they* have no more than good Words for their good Works. *And, that in* London (*the* Acropolis of the Reformation) *they ſhould be put to cry as the* poor Macedonian, Come and help us! *Or, being put to it, ſhould ſo* cry and not be heard!

The great Apoſtle and great Magnifier of his Office, did not diſdain to call a poor Tent-maker *and* his Wife, *his* Helpers in Chriſt. *And that, for* Service *far inferior to the Service of theſe Societies, and performed with*

Rom. 16. 3. Acts 18. 3.

with Hazards, *but little greater than theirs.*

Wherefore, right Apoſtolically it is, and Laudably, that ſome Right Reverend Biſhops, *and* eminent Divines, *do honour and own them. Own them as* their Coworkers for the Glory of God, and the Good of Men. *Not ſaying to them, as* Zerubbabel *and* Jeſhua *to the ill Men of* Judah *and* Benjamin; You have nothing to do with us; we will build by our ſelves. *Likewiſe,*

Juſtly and religiouſly it is, that my Lord Mayor, *and his* Brethren, *(with many other* Honourable *and* Worſhipful *Gentlemen) do follow them with their Favour and good Offices. For which,* the Eyes that ſee them do bleſs them.

This only I add. The Society of Jeſuits *being found to be* above all other Orders, *the moſt likely to reſtore and ſupport the* tottering Papacy; *the Pope, who would not confirm their Order at firſt, without* Cardinal Contarenus *his Interceſſion in the Year* 1540. *no, nor upon his Interceſſion, but with this Caution, that it ſhould conſiſt of* no more than ſixty Men; *his Holineſs pleaſed, in the*

Præcæteris Ordinibus maximè Idoneam. *Chemnit in Exam. Concilii Tridentin.*

Year 1543, *to take away that* Reſtriction; *and to leave their Society without any Limitation, unto* Numbers of Perſons, or Terms of Places.

And, it is not to be queſtioned, but that we ſhall all pray for the Increaſe, *and for the* Extent *of theſe Societies; as ſoon as* Church-men *(ſo called) and* Diſſenters, *ſhall be but as wiſe as* Roman Serpents.

As ſoon as they ſhall learn to do as Themiſtocles *and* Ariſtides; *who were no ſooner* joined in Commiſſion for publick Service, *but they* laid down their petty Differences *at the City-gates: and went out with no more than* one Heart *to propugnate the* Common Good. *Wherefore,*

That the great Lover of Souls may ever teach *them their* Duties, pardon *their* Failings, rebuke *their* Adverſaries, proſper *their* Labours, reward *their* Services, *and* extend *the Recompence of Reward unto their* Perſons *and* Families! *is the Prayer of* a Man born to Reproach; *but, one deſirous to promote the Common Salvation,*

Bridges-ſtreet *near* Covent-garden, *Feb.* 18. 169⅝.

Daniel Burgeſs.

EXOD. xxxvii. 23.

He made—his Snuffers—of pure Gold.

THE *Divine Inſtitution* is publiſhed, *Exod.* 25. 38. This Text declares, that in conformity to that Precept, *The Snuffers of the Lamps in the old Sanctuary were made of pure Gold.*

A *Ceremony*, which, with other Truths, is held to be *ſignificative* of this; which I have thought proper for our preſent Diſcourſe:

They muſt be holy and unblameable themſelves, whoſe Office is to reprove and reform others.

Unclean *Snuffers* will do but the Part of *Extinguiſhers*. And, the moſt buſy *Reformers*, without preceding Self-Reformation, will be but *Corrupters*.

For this Cauſe, the *wiſe Pſalmiſt* made this his Option, *Pſal.* 141. 5. *Let the Righteous reprove me.* For this Cauſe, *Wiſdom it ſelf* gave Command to the Hypocrite, *Mat.* 7. 5. That *he ſhould caſt the Beam out of his own Eye, before he tam-*

pred officiouſly with the Mote in his Brother's. For this Cauſe, the *great Apoſtle* very harmoniouſly giveth his Precept, *Gal* 6. 1. *That the ſpiritual Chriſtians,* and not the pragmatical Hypocrites, *ſhould reſtore Men overtaken in Faults.*

But, who cannot thus enlarge? The Heads of Diſcourſe that require our Conſideration, are theſe;

What is *ſpiritual Snuffing*, or *Chriſtian Reproving?*

Who are ordained of God to be *ſpiritual Snuffers*, or *Chriſtian Reprovers?*

What is the *pure Gold*, or the *Holineſs and Unblameableneſs* required in Chriſtian Reprovers?

Why muſt the *Snuffers* be of *pure Gold*, why the *Reprovers* be *holy and unblameable?*

What is the *Uſe* of this Doctrine?

May I have leave to preſs your Attention with but one Motive? *Sun, Moon, and Stars*, and whatever is *noble*, all things do work for *Publick Good.* Naturaliſts obſerve of *Animals*, that all which live but for *themſelves*, are ignominious. Either *contemptible*, as *Mice and Rats, Worms*

Worms and Weezels: or *formidable*, as *Lions and Wolves, Leopards and Tygers.*

And, no otherwiſe is it with *Men.* Shameful Creatures they are, who mind but *their own Things.* Doing nothing to amend the *Church* or *World* wherein they are. Living as tho they were no *Members* of either, nor any thing *akin* to them. Yet, ſo live they all, as it will by and by appear, in *whoſe Mouths there are no Reproofs*; or, as good as none. Miſerable *Cyphers* they are, or the worſt of *Figures.* Wherefore, *he that hath an Ear to hear, let him hear!*

§. 1. *What is ſpiritual Snuffing, or Chriſtian Reproving?*

Of this good Work, than which there is not a more neceſſary, in our *weak* and *tempted State*; *ſomewhat* muſt be ſaid, tho but *little* can be ſaid in a ſhort Sermon. You ſhall have it in theſe Particulars;

Par. 1. *Its Place is among the Duties, whereunto a twofold Cord binds us.* Namely, Natural and Poſitive Law. *Poſitive Laws* of God, are ſuch as require things, which are good for this Reaſon, becauſe God

God commands them. *Natural Laws* of his, are ſuch as require things, which he commandeth, becauſe they are (in their own Nature) good. Now, Chriſtian Reproof, is both *commanded* by God, in Old Teſtament and New, *made neceſſary* by his Precept; and, is of ſo *natural a Goodneſs*, that it could not but be commanded by him. Reaſonable in it ſelf, and neceſſary it *is*; and it *appears*, as well unto the *Pagan* as the *Jew* and the *Chriſtian*. Inſomuch, that to neglect it, is to *break the poſitive Band aſunder, and to caſt the natural Cord from us*, Pſal. 2. 3.

Par. 2. *Its general Nature is Admonition and Exhortation.* Even of all kinds that are apt to reclaim reproved Perſons. It muſt be miniſtred with Arguments preſented *in Blows*, by ſuch as have Authority to give them; as well as *in Words*, by other Men. The ſame Original Word which ſignifies as we render it, *to reprove*, hath its firſt Signification *to argue*, or plead a Cauſe; and is oft uſed *to correct* alſo, and to chaſtiſe with the Rod. Precipitate Rebukes, without juſt Rea-

Compare Pſal. 141. 5. *with* Iſa. 1. 18. *&* 2 Sam. 7. 14. *and ſee* Lorin in Pſal. 141.

Reaſonings, are ſcurrilous Clamors, and not pious Reproofs. Indeed there are Caſes, wherein Reproofs carry in them their own Evidences. And, in ſuch, Argument may be ſpared. In ſuch a caſe, our Saviour reproved his Servant *Peter* with a Look, and ſpake not a Word. But when it is otherwiſe, convincing Reaſonings muſt convey your Reproofs. You muſt not reprehend Men, as you whip and ſpur Horſes. The Supreme King doth otherwiſe reprove the worſt of Rebels. *I will reprove thee, and* (how?) *ſet thy Sins before thee,* Pſal. 50. 21.

Par. 3. *Its Subject-matter is Fault.* Fault, in a general Courſe, or in a ſingle Fact. Fault, againſt God, or Man. For, unto *private Injuries*, Reproof cannot be reſtrained; tho there are *Bedlams* who rave to have it ſo. *Bedlams, not knowing what they ſay, or whereof they affirm.* Becauſe, as little as they think it, all manner of Sins and Faults are *univerſal Injuries* and Wrongs. And, they are to be told, that they wrong us, in ſinning *againſt our God*; whom we ought to love more than our ſelves. And, do injure us in injuring *our Neighbour*; whom

whom we ought to love as our ſelves. God's Quarrel, and our Neighbours, ought to be our own. This is the Senſe of our Saviour's Word, *Mat.* 18. 15. *If thy Brother ſhall treſpaſs againſt thee*, that is, if he ſhall commit any Treſpaſs that comes to thy Knowledg, *Go tell him his Fault.* For, *no* Man ſins againſt God, Man, or himſelf, but he treſpaſſes againſt me and thee. Yet, what if it were otherwiſe? What, if we were not hurt at all, by the Sins of our Neighbour? Would it be no Duty to reprove them? If not, it can be no Duty at all to love them. For, to reprove a Sinner is *to Love* him; and not to reprove him is *to Hate* him; *Lev.* 19. 17. In ſhort; if there be any known Sin for which we are not bound to reprove Men, it muſt be very lawful ſometimes to *put off* Bowels of Mercy. And, to be leſs kind to invaluable Souls, than to Oxen and Sheep. See but *Deut.* 22. 1. *Thou ſhalt not ſee thy Brother's Oxe or his Sheep go aſtray, and hide thy ſelf.*

Par. 4. *Its Ends are God's Glory, and our Neighbour's Profit, and our own.* God's Glory is the ſupream End; the reproved

ved Man's Recovery from his Sin, is one ſubordinate End; and the Reprover's prevention of his own Sin, and taſting the great Reward that is in his Duty, is another ſubordinate End of Chriſtian Reproof. In keeping this Command, as others, there is *great Reward* to the Doer, *Pſal.* 19. that he *ought to have an Eye unto*, Heb. 11. 26. And its expreſs end is, *that Sin may not reſt upon the reproved Brother*, Lev. 19. The ultimate End in this, and all our doings, is *Divine Honour*, 1 Cor. 10. 31. It is for the Glory of God, and for the Good of us and our Neighbours, that Men ſhould *ſhine as Lights in the World*; beſpangle this Earth with Holineſs, and make it as like Heaven as it may be. And reproving them, is, for theſe Ends, to ſnuff them. Prov. 9. 9. *Give Rebuke to a wiſe Man, and he will be yet wiſer.*

Par. 5. *Its principal Rules are theſe unqueſtionable ones.* Chriſtian Reproof muſt be miniſtred,

1. *With much Tenderneſs*: Even, *the Spirit of Meekneſs*, Gal. 6. 1. Railing is no Ingredient of Reproof. The holy Angel *did not dare to rail*, in his *rebuke of the Devil*, Jude, *v.* 9. 2. *With*

2. *With a prudent Difference*: For, *the Fitches muſt be beaten with a Staff, and the Cummin with a Rod*, Iſa. 28. 27. Some Tempers need *a mighty ruſhing Wind*; others do take beſt a *gentler Blaſt*. Thus the Apoſtle; *Make a difference; of ſome, have Compaſſion* extraordinary; *others ſave with fear, pulling them out of the Fire*, by the utmoſt Severities: (ſqueeze thoſe Nettles hard, which will ſting if gently handled) *Jude*, v. 21.

3. *With certain knowledg of the Fault.* Very ſure St. *Paul* was of *Peter*'s Offence, before he drew the Sword of his Mouth againſt him; *Gal.* 2. Accuſations without Witneſſes, are Calumniations, 1 *Tim.* 5. 20.

4. *With profound Humility.* That is the Engliſh of the Apoſtle's Words; *Conſidering thy ſelf, leſt thou alſo be tempted*, Gal. 6. 1. The Reprover ſhould ſay; I *am*, I *have been*, or I *may be*, as *bad* as he whom I reprove: Yea, without God's Grace, *I ſhall be worſe.*

5. *With Innocence, or at leaſt Repentance.* Elſe, our reproved Neighbour's Lips, and our own Hearts, muſt confound us with the old Reply; *Phyſician, heal*

heal thy ſelf, Luke 4. 23. In the Preſence of K. *Charles* I. a Noble Lord rebuked another for *profane Swearing*; who forthwith turning to the King, ſaith, *May it pleaſe your Majeſty, this is he who taught me to ſwear. From him I learned my Oaths, who now takes me up for them.* But the excellent Reprover ſoon gagg'd him with theſe memorable Words. *My Lord, did you learn of me to do it? I beſeech you learn of me to leave it.*

6. *With Goſpel tempering the Law.* The *Lenitives* of that, allaying the *Corroſives* of this. I mean, with advancing God's *Promiſes* to the *Penitent*, as well as his *Threats* againſt the *Obſtinate*. Wo to Reprovers, *if they preach not the Goſpel*; as 1 *Cor.* 9. 16. for elſe they rather tempt Men to *Deſpair*, than teach them to *convert*. Becauſe it's the *Grace of God*, that *teaches to deny Ungodlineſs*, Tit. 2. 11, 12.

7. *With decent Accommodation to Mens Ranks.* For *Elders* muſt not be rebuked as *Equals*, 1 Tim. 5. 1. Nor *Neighbours*, with the Aſperity which may be proper in the Rebuke of *Servants*.

8. *With choice of proper Seaſons.* Reproofs

proofs are not Apples of Gold, but in theſe, *Prov.* 25. 11. When out of Seaſon, they are but Apples of Contention. Criminals, are *Iron*, that *muſt not be ſtruck while they are hot.*

9. *With all Long ſuffering.* So the Apoſtle, 2 *Tim.* 4. 2. *Reprove with all long ſuffering.* And what is our Saviour's Rule, in *Mat.* 18. 15. Firſt, tell him *between him and thee*; then, take *two or three Witneſſes*; and, not, till then waiting in vain, *tell the Church.*

10. *With holy Prayer*, 1 Joh. 5. 16. If any ſee a Brother Sin,——Let him pray for him. It is a Note of Learned Men on thoſe Words, *Phineas ſtood up, Vaiephallel*, and *he prayed*, ſays our Verſion; *he executed Judgment*, ſaith another Tranſlation. No wrong is done to the Text (ſay they) becauſe the Word ſignifies both; and inſtructs us, that *praying and executing of Judgment, ſhould never be parted.*

He that ſhall reprove by theſe Rules, by the help of his God, he ſhall *run thrô a Troop, leap over the moſt difficult Wall*, and *break Bows of Steel*, Pſal. 18. 29. He ſhall *do Exploits*, and bear all

En-

Encounters; *endure his Croſs, and deſpiſe his Shame,* Heb. 12. 2.

§. 2. *Who are ordained of God to be Spiritual Snuffers, or Chriſtian Reprovers.*

Indeed the Office is moſt high and ſacred. And *none may take this Honour to himſelf, but he that is called of God,* as *Heb.* 5. 4. But theſe five kinds of them, are ſurely called by him.

1. *The Internal Reprover; which is Conſcience.* An inſeparable Faculty of the reaſonable Soul. Qualified and commiſſioned to be *a Witneſs,* as well as *a Law,* and *Judg.* And *a Witneſs againſt us* when we do ill, as for us when we do well. Accordingly, we are told how well God is pleaſed when this Reprover doth his Office, 1 *Cor.* 11. 31. *If we would judg our ſelves, we ſhould not be judged.*

2. *The Eccleſiaſtical Reprovers, which are Chriſt's Miniſters.* Unto theſe in chief, the Diſpenſation of the Word is committed, 2 *Cor.* 5. 19. Now, Reproof is nothing elſe, but a ſutable Application of God's Word unto a ſinning

Man. And, unto them, eminently, it belongs to reprove, as well as to teach. So St. *Paul* to his *Timothy* gives charge, 2 *Tim.* 4. 2. *Preach the Word,* —— *Reprove, Rebuke.* What a Bleſſing a reproving Miniſtry is, ſee *Ezek.* 3. 26. What a Judgment a dawbing Miniſtry is, ſee *Hoſ.* 9. 7.

3. *The Natural Reprovers, which are Parents.* Natural I call them, as by Nature moſt ſingularly obliged. In all the Ruines of our lapſed Nature, nothing is left ſo entire, as Parents Affection to Children. Generally, thoſe Parts and Pieces of themſelves, are, of all Parts, the moſt dear unto them. And, if ſo, Reproof being an Office of Love, methinks they are the moſt *natural Officers* for it: and ſingularly ſet and ordained by God *to reprove their own Children.* Which is plain, by the Fire of Divine Diſpleaſure againſt good old *Eli,* for *Halving* his Reproofs of his Sons, 1 *Sam.* 2. To which more Examples might be added.

4. *The Deſpotical Reprovers; which are Kings and ſubordinate Magiſtrates in the State, and Maſters and Rulers in Families and Schools.* That theſe are authoriſed by God,

God, to reprove all Faults coming to their Knowledg, is as ſure, as that they are *the Miniſters of God for good* to their Subjects. That their Power from God is *for God.* And that they are all of them to be a *Terror to evil Works*, *Rom.* 13. 3, 4.

5. *The Fraternal Brotherly Reprovers; which are all Men.* For all are Brothers, as Men and as Chriſtians. As *Men*, all ſpring from one firſt *Adam*; as *Chriſtians*, all are as near Kin in the one ſecond *Adam.* And being ſo Brothers, all are made by God one anothers Keepers. So plain this is, that none but *Cains* can frame the leaſt Objections againſt it. A thouſand Proofs offer themſelves; but we need them not. *Lev.* 19. 17. hath ſhewn enough. Neither liſt I ſay more than this; that, the Diſtinction of Reproof into *Authoritative* and *Charitative*, ſhould be warily underſtood. For a falſe and vile one it were, if it imported that the Charitative Reproofs of private Chriſtians, were not of Divine Authority; as truly as the Reproofs of Magiſtrates, Miniſters, and Parents, which paſs under the Name, and are dignified with the Title

of Authoritative. This it doth not import; but only this, which is Truth. To wit, that, Reproof out of the Mouth of one who doth more eminently repreſent God unto us; and Chriſt the great Reprover, *Rev.* 3. 19. is ſuch as hath in it the moſt expreſs Application of God's Authority. And whoever ſhall contemn it, he will accumulate his Guilt. But, moſt certain it is, that there is no Man who hath *Reaſon* and *Opportunity* to reprove, but he hath alſo *Authority*. And ought to reprove *as one having Authority*. For he reproves *jure divino*.

Inſtances of this Authority exerciſed between all Relations, are not far to ſeek. Not only *Nathan* the Miniſter, but *Joab* the Counſellor reproved *David* the King, 2 *Sam.* 19. 5. *Abigail the Wife* reproved *Nabal the Husband*, 1 Sam. 25. 37. *Jonathan the Son* reproved *Saul the Father*, 1 Sam. 19. 4. *A Servant* reproved *a Prince*, 2 Kin. 5. 13. *A People* are bid by the Apoſtle, to reprove their *Miniſter*, *Col.* 4. 17. The *Reproofs of Friends*, are called, not pragmatical and inſolent, but *faithful Wounds*, Prov. 27. 6. Briefly; as in *Nature* God has given order that,

to

to avoid a Rupture, *Light things ſhall turn down, and heavy ones riſe up*; ſo in *Morals*, to prevent Sin, God has ordered that the *higheſt Man ſhall ſtoop to receive Reproof, and the loweſt ſhall riſe to the Honour of giving it.*

Know then, your *Calling and Commiſſions*, as many of you as are *Chriſtians*. Every *Congregation* is, in *Duty*, *a Society for Reformation*. God make every one to be ſo in *Act*. The Man that *ſticks out of ſuch a Society*, he *renounces his holy Baptiſm*, interpretatively. He *fights not under the Banner of the Captain of Salvation*; but, *revolts and bears Arms for the old Dragon*. He turns a *Traitor to God, a Murderer of his own Soul*, and (what in him lies) *of other Mens*. For *he that hates his Brother is a Murderer*, 1 Joh. 3. 15. And *he that reproveth him not, hates him*, Lev. 19. 7.

§. 3. *What is the pure Gold, the Holineſs and Unblameableneſs whereof Chriſtian Reprovers muſt be?*

All that gliſters is not Gold. The Apoſtle's Phraſe of *true Holineſs*, argues that there is much which is *falſly ſo called*. But

what hath the following Characters, muſt needs be true. Truly *accepted of God*, and *approved of Men.*

Char. 1. *It begins in a mighty Change of the Mind, and the Will.* In the *Spirit of the Mind*, Epheſ. 4. 23. And, in the *bent of the Will*, Pſal. 110. 3. Such a Change, as is named *a new Birth*, John 3. 3, 5, 6. As maketh Men *new Creatures*, 2 Cor. 5. 17. In their *Minds*, of *new Apprehenſions* concerning ſpiritual things; *new Deſigns*, and *new Reaſonings*. In their *Wills*, of *new Elections* of the things that are excellent; of new *Fruitions* and *Delights* in the ſame; with *new Applications* of all the Faculties to work for them. In ſhort; a Change *from being dead* and unactive, to *being alive* and ſtirring for God; *Rom.* 6. 11, 13. He that is not ſuch a *new Creature*, is, at beſt, but a painted Sepulchre. And, as the Mourner in *Plutarch* complained of the dead Man, Nothing does well *without*, becauſe of what is wanting *within* him.

Char. 2. *It brings forth good Fruit in the Life. Sobriety, Righteouſneſs, and Godlineſs*; Duty toward God, Men, and our ſelves,

ſelves, is the good Fruit; *Tit.* 2. 11. *Religious Regulation of Affections toward ſenſual things.* Moderation in the Uſe of *Sleep, Recreations, Meats* and *Drinks, Apparel,* and all things *ſecular. Accurate Obſervance of our Saviour's Command, to do unto Men as we would that they ſhould do unto us,* Mat. 7. 12. Giving all Men their own; wronging no Man; making Reſtitution for all Wrongs done; and yet bearing patiently all Wrongs done unto us. Finally, *the Exerciſe of all the GRACES that do conſtitute Godlineſs, and Attendance upon all the ORDINANCES of God, for preſerving and encreaſing it.* All Graces, as *Faith, Repentance, Hope,* and *Love.* All Ordinances, as, *Reading, Hearing, Meditation, Prayer, ſinging Pſalms, ſanctifying the Lord's Day, celebrating the Lord's Supper.* Theſe are the *Fruits,* whereof a new Mind and Heart are the never-failing *Root*; and without which, all pretended Piety is but pretended, and that moſt abſurdly. For, who will believe *Fire* to be *Snow*; or Agents to be other than what their Actions ſpeak them to be?

Char. 3. *It produces all manner of good*

Fruit. It is not *partial in the Law.* It *reſpects all God's Commandments,* Pſal. 119. 6. It *keeps a good Conſcience in all things,* Heb. 13. 18. With unfainting Perſeverance it yields a threefold Obedience. *Negative*; abhorring and forſaking what God forbids; both *Ways,* and very *Thoughts,* Iſa. 55. 7. *Poſitive*; doing and delighting in what he commands, *Pſal.* 119. 32. *Paſſive*; ſubmitting to all the Sufferings whereto he calls, *Phil.* 4. 11, 12. An Univerſality this is, eſſential unto Sincerity. One, whereof every Hypocrite hath the *Form*; and without the *Truth* and *Power* whereof, no Man can be more than a Hypocrite.

Char. 4. *It is of the Things that are never ſatisfied; and in this World, ſay not, It is enough.* The moſt holy Man living teſtifies it; *Phil.* 3. 13, 14. *Forgetting thoſe things which are behind, and reaching forth to thoſe that are before, I preſs toward the Mark.* The common Senſe of ſanctified Men is this; *Only Glory can ſatisfy Grace.* After *Regeneration,* nothing leſs will content than very *Perfection.* As it's ſaid of *Pompey*; Saints do think whatever is leſs than all, to be next unto nothing.

Char.

Char. 5. *It taketh the Will of God for its only Rule and Standard.* His Will revealed in his holy Word. Its natural Language is, as *Pſal.* 85. *I will hearken what the Lord will ſay.* For its ſure Principle is, that it is as proper to God to be the *Author*, preſcribing Worſhip, as the *Object*, receiving Worſhip. In ſhort; the Divine Will is both the moſt *wiſe*, and moſt *ſupreme.* And, the holy Man too well *loves* it and *fears* it, to depart from it.

Char. 6. *It maketh God's Honour its chief End.* Its firſt and greateſt Petition is, *Hallowed be thy Name.* And, it can ſay as Heroick *Luther*; *Let my Name be profaned, ſo thine may be hallowed.* When it cannot profeſs, as devout and rapturous Mr. *Rutherford*; "I deſire *not* "*Chriſt for Heaven's ſake*; but, *Heaven* "*for Chriſt's ſake.* Yet, it can truly ſay, *To will is preſent.* Ardently it deſires, to deſire nothing but for God's Glory. By its good Will it would not value or crave Life it ſelf, but to honour God with it. [*Vŏlo velle, communi Gentium ſenſu, dicitur.*]

Char. 7. *It magnifies Chriſt:* Gives him the

the Glory of his *Eſſence* and *Office*. Of his *Godhead*, and of his *Mediatorſhip*. Owns him as the only *Satisfier* of God's Juſtice, and meritorious *Purchaſer* of his Peace with us. Knows no *Robe of Salvation*, but *the Righteouſneſs of him alone*. Comes out of the Wilderneſs, therefore, *leaning upon him*, Cant. 8. And dreams not of having either Perſon or Service *accepted*, but *in that Beloved*, Epheſ. 1. 6.

Char. 8. *It lives in the Spirit, and walks in the Spirit*, Gal. 5. It gives the bleſſed Spirit the Glory of his *Eſſence* and *Office*. Of his eternal *Godhead*, and of his gracious *Office in Chriſt's Kingdom*. It knows, that without the Holy Ghoſt's Aid, *no Man calls Chriſt, Lord*, 1 Cor. 12. 3. And that without him *helping our Infirmities*, we cannot *pray* to God, *Rom.* 8. 26. It ſeeks all ſpiritual good things *from* this glorious Spirit; and gives the Praiſe of all *unto* him. Depending always on him for *Aſſiſtance*, as on Chriſt for *Acceptance*.

He, whoſe Religion hath theſe *Characters*, will need no more *Letters of Recommendation*. Inſuperable Frailties allowed for, he is *unblameable* in the Apoſtle's

ſtle's Senſe, and *juſt*, and *holy*; 1 Theſſ. 2. 10.

It may not be impertinent here to ſubjoin three Obſervations, which the great Biſhop *Wilkins* draweth from *Rom.* 14. 17, 18. (1.) *Some things there are in Religion, wherein a Man may be very forward, and yet fall ſhort of Heaven.* (2.) *There are ſome things, in which, if a Man faithfully ſerve Chriſt, he ſhall be accepted by him, tho he miſtake and fall ſhort of his Duty in other things.* (3.) *The true Reaſon why Chriſtians of ſeveral Perſwaſions ſtand leſs approved by each other, is, becauſe they lay out more of their Zeal and Strength in leſſer Matters, than in thoſe of greater Conſequence.*

The good Lord teach us rightly *to proportionate our Zeal* about things religious! Not following the *mad Multitude*; that waſteth its Pains in thoſe things which do not *commend us to God*; nor to any, ſave the unwiſeſt, Men. But, inſiſting moſt on thoſe *Doctrines* and *Duties*, which are of greateſt *Evidence* and *Importance*. Such are the Matter of the *Characters* given; and ſuch, it is ſure, they muſt be, that do ever *remove the Ble-*

Blemiſhes of our Chriſtian Profeſſion. And, *add the Ornaments*, which will win Men to a Love of us, or it. By theſe, if ever, we muſt *commend our ſelves unto Mens Conſciences*, 2 Cor. 4. 2. And, in all theſe, we are infinitely bound *to pleaſe Men. Not ſeeking our own Profit, but the Profit of many, that they may* (by our means) *be ſaved*, 2 Cor. 10. 33. By theſe, *the Elders did*, and we may, *obtain a good Report*; Heb. 11. 2. Putting all whom we reprove, unto the Bluſh of Shame; *having no evil thing to ſay of us*, when we tell them of their evil ones, 1 *Pet.* 3. 16. By theſe we may *ſhine as Lights in the World*; and be as uſeful in our Spheres, as the Stars in the Firmament: *Phil.* 2. 15. In a word; by theſe we may, as *Demetrius* in old time, *hold the good Report of all Men, and of the Truth it ſelf*: 3d Epiſt. *of* John, v. 12. We may alſo *work together with God* for the Salvation of Men, *and not loſe the things which we work, but receive a full Reward*: 2d Epiſt. *of* John, v. 8.

§. 4.

§. 4. *Why muſt the Snuffers be of pure Gold; Reprovers, be holy and unblameable Men?*

This, if any, is (τύφλου ἐρώτημα) *the blind Man's Queſtion.* They are ſurely, of no *Senſes exerciſed to diſcern*, who apprehend not theſe unqueſtionable Aſſertions, concerning Chriſtian Reproof.

Aſſert. 1. *It is not the immediate Duty of any, beſide unblemiſhed and unblameable Men*, Mat. 7. 5. Our Saviour's Words are moſt expreſs; *Firſt, Caſt out the Beam out of thine own Eye*: q. d. Tho it be thy *real* Duty to reprove thy Brother, it is not thy *preſent* Duty. And, thou *goeſt* about it before thou art *ſent*, if thou doſt not firſt reform thy ſelf. Conſequently thou doſt *profane*, rather than *perform* the Duty. Showing thy ſelf *abſurdly officious*, not *obediently pious*.

What Thanks would a Maſter owe, or pay, to that Servant, who ſhould *do the Matter*, but neglect and *break the Order* of his Commands? Who ſhould not ſo much as *firſt waſh his Hands*, before he *waited on him*? *God hath no Pleaſure in Fools*,

Fools, and accepts of no Service from Men of unclean Hands. *Pharnaces* ſent a Crown to *Cæſar*, while he was rebelling againſt him; but he had it turned back, with this Meſſage; that he ſhould *firſt yield Obedience, and then make Preſents.* This is eaſily applied. God requires not any Man to be his *Advocate*, and *plead* for him with others; before he is his *Covenant-Servant*, and *obeyeth* him, himſelf. That would be, as if a King ſhould depute *a Rebel* to the Office of his *Attorney General.* Make a *Traitor* his *Solicitor.* But, *unto the Wicked God ſaith, What haſt thou to do to declare my Statutes, to take my Covenant into thy Mouth?* Pſal. 50. 16.

Ut prius faceret Imperata.

Aſſert. 2. *It is what cannot be more than counterfeited by any, beſide holy and unblameable Men*, Mat. 5. 13. Our bleſſed Saviour's Words are plain, tho preſented in a beautiful Metaphor: *Salt, without its Savour, is good for nothing.* The *Profeſſor of Chriſtianity*, is the intended *Salt. Holineſs with common Gifts*, is the *Savour* that is meant. This *Salt* without this *Savour* is ſaid to be *good for nothing*; that

that is, of no Ability to ſeaſon others with Religion. [Εἰς οὐδὲν ἰσχύει.] A Chriſtian, ſound and good, falling foully into the Mire of Sin, loſeth his Savour; and, is thenceforth *good for nothing*, before his *Repentance* and *Reformation*. So do ſome Learned conſtrue the Text.

After Chriſt's *Authority*, what need *Reaſonings*? Or, who knows not the utter Diſability of *blind Men*, to be good *Guides*? Of *Lunaticks*, to be *Counſellors* in Matter of Life and Death? Of *Demoniacks*, to *caſt out Devils*? For, no leſs is the Buſineſs of Reprovers! And, as our Saviour irrefragably argues; *If Satan caſt out Satan, he is divided againſt himſelf; and how can his Kingdom ſtand?* Mat. 12. 26. This is plain; if *without Power there can be no Act*, it's moſt certain that without Faith and Holineſs in our ſelves, we cannot holily or faithfully admoniſh our Neighbours. Yea, be it farther obſerved; *Actions follow Mens Inclinations*, which, by unmortified Sin, are poiſoned, and turned into Diſpoſitions to all Diſobedience. As well, therefore, may we ſuppoſe *Milſtones* able to fly up in the Air like *Doves*, as *Impenitents* able to riſe up

to

to the Duty we ſpeak of. Pertinently enough we might here ask in our Saviour's Words; *Do Men gather Grapes of Thorns, or Figs of Thiſtles?* Mat. 7. 16. *A corrupt Tree cannot bring forth good Fruit*, ver. 18. Briefly; *what is wanting* in them for it, *cannot be numbred*; and of the ſinful Affections, whereof there is no want in them, *many there be which riſe up againſt it!* Wherefore indiſpenſably neceſſary it is, that they become *new Creatures*, before they ſhow their Warrant to take the Office of Reprovers!

Aſſert. 3: *It is what tends to corrupt any who do it, beſides holy and unblameable Men.* 1 *Tim.* 3. 6. Thus the Apoſtle; *not a Novice*, and why? *leſt he be lifted up with Pride:* q. d. The Office of Teaching and Reproving, is moſt *high*, and *venerable*. There needs ſome *Growth*, as well as *Truth* of Grace, to keep *humble* therein. Titles of Honour, and Heaps of Gold, do not more puff up. Inſomuch, that he knows not what he does, who ruſhes into this Office, before he is fortified with Grace. For, he precipitates himſelf into extreme Temptation. Temptation extreme, and that to the very Extremity of

Sin.

Sin. For, *Pride* is no leſs, and *Temptation* to it can be no greater. Wherefore, his *Charity*, if Charity it be abroad, is very *Barbarity* at home. Becauſe, while he gives *Salt* he takes *Poiſon*.

But, with ſuch Sacrifice, God cannot be well pleaſed. His Laws are never *Snares*; no, nor any *Cords*, but of Love. Binding us from nothing, but what *harms* us; and to nothing, but what *profits* us. It's therefore as neceſſary that a Reprover ſhould be *holy and without Blame*, as that he ſhould pray, *Lead us not into Temptation!* And, that he ſhould make conſcience of *exerciſing himſelf in things too high for him*. A *devout Antient* complains of many in *his* Days, periſhing thereby. And Drowning, by *teaching* others to ſwim, before they had, themſelves, *learn'd*.

Aſſert. 4. *It is what no Offenders will bear from any, beſides holy and unblameable Men. Pſal.* 141. 5. The Man after God's Heart, promiſeth not to take Reproof from any, but the righteous Man. And ſeems to pray, that ſuch only may be his Monitors; *Let the Righteous reprove me.* Be it conſidered; to Reprove, is, as the

Original ſpeaks, *to ſet a broken Soul in joint*, Gal. 6. 1. But, Souls that have by Sin broken themſelves, are very froward and impatient. The ſetting of them in joint again, is an Operation that they *fear* more than *deſire*. Fear, for the ſuppoſed *Pain*, more than they deſire for the believed *Benefit*. Hereby they are diſpoſed to *Jealouſies* of all, whoſe Piety offers them their Service. Yea, to *Wrath* againſt them, and *Bitterneſs* and *Clamour*. Eſpecially, then, when any of their Tranſgreſſions do make it ſuſpicious, that they do as much need a Chirurgion for their own Souls: And, are no more fit to admoniſh their Friends, than he whoſe own Bones are diſlocated, is fit to ſet his Neighbour's in joint. Beſides; *Naſum habent*; quick of Scent Sinners are, very often; and diſtinguiſh they will, betwixt *a vain-glorious Buſy-body*, and a *pious Co-worker with God* for their Salvation. Loathing the former; tho wiſely they receive not the latter. But, for a while at leaſt, treat him with no more than the *Gadaren*'s *Courteſy* to our Saviour; *Beſeech him to be gone!* Wherefore,

He which *teacheth another and not himſelf*,

ſelf, is neither *accepted of God*, or *approved of Men*. His hypocritick *Wiſdom faileth him*, and every one ſaith, *he is a Fool*. As *Plato* told the cenſorious *Cynick*, he is told by all whom he reproves, that *it is moſt viciouſly he rebukes Vice*. Men call for Baſons, and are ready to vomit, (ſays the Satyriſt) when *Rebels* cry out of the *Seditious*. It was ordered in a Pagan Council of great Renown, that *if any good Motion was made by a Counſellor of no very good Fame, it ſhould be put by, to prevent its being diſgraced by its Author; ſtained with the Blots of his Name. And, afterwards ſhould be reſumed, and propoſed by ſome eminently vertuous Senator; that the Ointment of his Name perfuming it, it might be univerſally grateful*. So well aware they were; that, whatever their *Medicines* be, *Lepers* can never be *uſeful Phyſicians*. And, of moral Diſeaſes, Men will never conſent to be healed, by Hands which are themſelves diſeaſed.

Aſſert. 5. *It is what hath Lions in its way, which will frighten from it any, beſide holy and unblameable Men*. Mat. 25. 25. *I was afraid, and hid thy Talent*.

Fears do tie up Mens *Tongues* and *Hands* from exerciſing the Talents they are entruſted with. There is in them (an ὄκνος and θόρυβος, as the old *Stoicks* phraſed it) a *Sluggiſhneſs of Spirit.* Which cauſeth Men to ſhrink back in *eaſy Buſineſs*, becauſe of *imagined Difficulties.* And, it hath been an old Obſervation; *Timor etiam Auxilia reformidat.* Fear doth ſo *corrupt Mens Eyes*, that it makes them *afraid of their very Friends.* And ſuſpicious of all offered Succours. You have this Aphoriſm in the *Apocrypha-book of Wiſdom*, viz. *Fear, is a betraying of the Succours offered by Reaſon.* Experience certifies, what a Weakneſs it giveth to the *Faculties of the Mind*, and to the *Spirits of the Body.* Unfitting the one for *Counſel*, and the other for *Action*; as *Plutarch* obſerved its Name in the Greek to import. Agreeably the *great Apoſtle* told his *Timothy*; *God hath not given us the Spirit of Fear*, 2 Tim. 1. 7. Have *profane* Men and *Hypocrites* the Talent of reproving Hypocriſy and Profaneneſs? They have it often, and in great Eminence; I mean, the Gift of *fluent uttering the apteſt Words* for it. But, what then?

then? They have not of *the Righteouſneſs*, which makes *bold for Righteouſneſs*. And, in *Chriſtian Reproof* they can go but few Steps, who have not holy Courage in their Hearts. For, it's the way which Earth and Hell do *ſingularly* oppoſe. And ſo, that the like Courage is requiſite for a *Reprover*, and a *Martyr*. For him that ſhall give the *faithful Wounds* of the former, and bear the *cruel Flames* of the latter.

Can any but a *Nathan* ſay to a *David*, *Thou art the Man?* Any but an *Azarias*, tell an *Uzziah* his own? Any but a *Paul*, withſtand a *Peter* to the Face? And, to come lower; muſt he not be valiant as *David*, that rebukes ſharply Men of lower Degree? What is it to tell them of their Faults, but to pull them about our Ears? They have one Street in *Rome* which they call the *ſober one*. It's more than I know, if *London* it ſelf hath any, wherein *Reproofs* do not go for *Affronts*. In ſhort, it's only Heaven, wherein there is neither an *Iſhmael*, ſcoffing at Chriſtian Reproof; or a *Tertullus*, accuſing it; or, a *Nero*, perſecuting it. We are not yet come to that *Age of the*

Spirit, wherein ſome think, that either Reproofs ſhall no longer be *needful*; or that they ſhall become things very *grateful*. And in our day it is moſt certain; they muſt be *ſtrong in the Lord*, who rebuke Men for Sin againſt him. St. *Baſil*, for his Zeal, was ſtiled, ὁ πυρικῶ, *the Man of Fire*. And he who is of any other Spirit muſt deſpair of *pulling many Souls out of the Fire*. That is, in St. *Jude*'s Phraſe, reproving Men with ſucceſsful Severity. He that *ſifted* Peter, Luk. 22. 31. and *hindred* Paul, 1 *Theſſ.* 2. 18. will as impetuouſly aſſault any *holy Reprover*. And very eaſily *throw him down*, who *ſtands not very faſt*, and is not *girded with divine Strength*. [He was not *the leaſt of Saints*, or *leaſt-famed Preachers* in this City, who would often ſay; *The Lord be merciful to me in this thing*; *Reprove ſoundly, I cannot*; *I am a very Cowheart*, &c. What may others ſay? O that all of like *culpable Timorouſneſs*, had the like ſpiritual *humbling Senſe* of it.] But I digreſs too far.

Aſſert. 6. *It is what God requireth to be done by holy Converſation and Well-doing.* 1 Pet. 2. 15. *So is the Will of God, that with well-*

well-doing ye may put to ſilence the ignorance of Fooliſh Men. Not by well-ſpeaking only. 1 *Pet.* 3. 1, 2. *That if any obey not the Word, they may be won by your* (good) *Converſation.* Not by verbal Admonition only. How is it that the Apoſtle adviſeth the *Coloſſian* Saints to reprove and reduce Sinners? *Col.* 4. 5. *Walk in Wiſdom toward them that are without.* Not talk in Wiſdom only. By *breaking the Law of God, his Name is blaſphemed*, and Sinners are hardned, *Rom.* 2. 23. On the contrary, it is by keeping his Law, that his Name is honoured, and Sinners converted. Our Saviour, who knew beſt, thus directs all Reformers to do their Office, *Mat.* 5. 16. *Let your Light ſo ſhine before Men, that they may ſee your good Works, and glorify your Father which is in Heaven.* All Chriſtians, are the World's Lights. Qualified and commanded, to inform and reform the ſinful periſhing World. And how muſt they do it? their moſt convincing Splendour, is their *Practice of Piety.* Their beſt Arguments are good Works. And with theſe, the *great Biſhop of Souls* ſends all to preach. It is probable that *Satan la-*

boured to traduce Chriſt's own holy Life, to the end *that he might thereby deſtroy or leſſen the Power of his Doctrine.* Thinking if he were but taken for *a Companion of Publicans*, his *Preaching would become fruitleſs.* And never afterward *convert* Hearers, or ſo much as convince them.

What a *Reprover*, then, is a *Diſſolute Man?* As well I may ask, what *Speaker* is *he that hath not a Tongue* in his Head? But we muſt come cloſer; and not forget the Caution of the Royal Preacher, *Eccl.* 10. 1. *A little Folly maketh him to be uſeleſs and odious, that is in Reputation for Wiſdom and Honour.* *Flies* are ſmall Creatures; yet, (as the Original Word here ſignifies) ſmall as they are, they are (often) Venomous and *Deadly.* And ſuch is the Malignity of their Poiſon, that they will a very few of them, *taint* and corrupt and mar, an Abundance of *rich Ointment.* Thus *Sin*, whoſe Name is Folly; may be, comparatively, one leſs than another, as a *Gnat* than a *Camel.* But of ſuch a Venom it is, that the leaſt *Gnats* of it will kill the Reputation of the moſt renowned *Hero*; ren-

Dead Flies, i.e. Hebr. *Flies of Death*, q. d. *Poiſonous*, &c.

der

der him deſpicable, and make him *thenceforth good for nothing*. If it be *unrepented*, it is ſo followed by *Divine Vengeance*. However, it is commonly purſued by Mens *Ingratitude* and *Malice*. Malice, which more haſtily cenſures *one wrong Step*, than it honours *a whole Chriſtian-walk*. And for a *ſmall Miſcarriage*, blots out the Memory of a thouſand Works meritorious. *From them and their Tribes*, meritorious. Even ſo as we have ſometimes ſeen *a little Cloud*, ſerving to overſhadow *the vaſt Body of the Sun*. Inſomuch, that, to the amending of this crooked and perverſe World, it's neceſſary that we be *blameleſs*, and *harmleſs*; *ſincere*, and *without offence*. True *Iſraelites*, and very *Nazarites*. Following the *old Rabbins* moſt Chriſtian Counſel; *Ne ſis Impius coram Teipſo*; Fear Conſcience as thou feareſt God and the King. And never do an ill thing in the ſight of it. Not ſo much the nervous *Arguments*, as the *preciſe Lives* of the *Primitive Chriſtians*, wrought upon the *Heathen World*. As *Juſtin Martyr*, and others, confeſs of themſelves. Yea, it is truly enough ſaid, *The Acts of the Apoſtles* did as much as their *Sermons!*

Good

Good *Works*, ſaith *Chryſoſtom*, are unanſwerable *Syllogiſms*, and convincing *Demonſtrations*. *Miracles* are ceaſed, and *good Converſation* is to do their Work, now.

Aſſert. 7. *It is Work the moſt High and Honourable, and therefore unfit for any, but holy and unblameable Souls.* Prov. 26. 1. *As Snow in Summer, and Rain in Harveſt, ſo Honour is not ſeemly for a Fool.* Is it not? No wonder then, that Divine Wiſdom requires us, our ſelves, to put off the old Man (as Snakes put off their Skins) before we take on us the moſt Honourable Office. For ſo is the Office of Reproving and Reducing from Sin. A Duty, which above any other, brings Praiſe to God, and Profit to Men. Inſomuch, that God hath not a more honourable Work, that I know of, to ſet us about.

And, what think you? Are greaſy *Scullions* fit to ſtand before *Kings*? Are dirty *Kennel-rakers* fit to be *Plenipotentiaries*, or *Ambaſſadors*? Are unclean Beaſts fit to be made *Lord-Almoners*, and ſent to beſtow the King's Favours? Are *Swine* fit to *caſt Pearl*, and the very *richeſt Pearl of God's Royal*

Royal Word? No Man dreams it; conſequently none can believe himſelf qualified or commiſſioned to be a Reprover of Sin, till he is *waſhed*, till he is *ſanctified*, till he is *juſtified in the Name of our Lord Jeſus Chriſt, and by the Spirit of our God.* A Lunatick Beggar in *Athens* would not believe but that all the Ships in the Harbour were his. His Miſtake exceeded not theirs, who perſwade themſelves, that, this Richer Office is theirs, before they are *Alive from the Dead*, and *Born of the Spirit*, Before they are returned to God, or to themſelves. The *Duke of Alva* is ſaid to have complained, that *his King ſent him in Fetters to fight for him:* becauſe, without his Pardon given him, and while he was a Priſoner, he imployed him in War. But the Supream King is a more merciful one; and orders our Charity to begin at home. Making it our firſt Duty, to *Break off our Sins.* And then, when we have *put off theſe our Shackles*, go to fight his Battels.

Aſſert. 8. *It is Work that is found to diſſerve its End, when managed by any Hands, but Holy and Unblameable ones.* What was the Fruit of their Admonitions, whom the

the Apoſtle rebukes for living unſutably to their Preaching? *Rom.* 2. v. 17 to the end. He telleth us roundly, *v.* 24. *The Name of God was blaſphemed among the Gentiles, by their means.* Salt that is not of right Savour, is far from *preventing* Corruption. Naturaliſts affirm that it *provoketh* it. And doth not *hinder*, but *gender*, Worms and Vermin. More certain it is, that the inſipid *Lip-labour* of unſanctified Reprovers, uſeth thus to do. My foregoing Particulars have ſhewn, by what means it doth ſo; the following ones will farther ſhow it. All Obſervation certifies this; that as in the Apoſtles days, ſo in ours, the *Walk* of many Carnal Goſpellers, maketh them *Enemies to the Croſs of Chriſt*; even while in words they wage War for it.

Enemies, filling up the Meaſure of Sinners *Prejudices* againſt Chriſtianity. And cauſing them more bitterly to *abhor the Sacrifice of the Lord.* Yea, to *open the Mouth of Blaſphemy*, and ſet it rolling in its railing Rhetorick. *Damning the whole Generation of the Juſt*, for *a Congregation of Hypocrites* and painted Snakes. In ſhort; theſe are the Enemies, which have made

the

the mad *Phaethons* of the carnal World to ſet it on fire againſt ſerious Religion! And, excited them to belch forth their Enmity, with an Exceſs unheard of in former Ages. Theſe *Pretenders* are plainly Religion's worſt *Perſecutors*. There are no ſuch *Jeroboams*, to *make an whole* Iſrael *ſin*. And, it ſhould be ſaid to each of them, as *Alexander* ſaid to an ill Man that was of his Name; *Go thy way, and change thy Manners, or thy Name.* For, be their Tongues ever ſo religious; be theſe *moral Negroes* (as *natural* ones) ever ſo *white in the Mouth*, this is ſure: They who *enter not in at the ſtrait Gate*, themſelves, they will *hinder*, and not *help* their Neighbours, *Luke* 11. 52. Some Learned do thus conſtrue *Prov.* 25. 26. When a *righteous Man* being Enticed or Terrified, *doth* ſinfully *fall down before the Wicked*, he becomes *a troubled* (muddied) *Fountain*, and very *corrupt* (poiſoned) *Spring*. A miſchievous Creature, that infects a whole Country, and diffuſes far abroad his Malignity. *His Mouth* is no longer *a Well of Life*, as *Prov.* 10. 11. Neither do *his Lips feed many*, but rather *poiſon* them.

Aſſert.

Aſſert. 9. *It is Work whereto God hath promiſed rich Rewards; and therefore very well deſerves the moſt holy and unblameable Hands to do it.* 2 Cor. 7. 1. They who have moſt *precious Promiſes*, ſhould *cleanſe themſelves from all Filthineſs*, for their Benefactor's Service. Of Chriſtian Reprovers, God ſaith, *he will honour them*, 1 Sam. 2. 30. *They ſhall ſhine as the Stars*, (in the Firmament of Church Militant and Triumphant) *Dan.* 12. 3. Their *Charity* ſhall be a glorious Means of *hiding a Multitude of Sins*, Jam. 5. 20. They ſhall *ſave Souls from Hell*, Prov. 23. 13, 14.

What manner of Perſons ought they then to be in all Converſation; who do reprove, and that in the Hope of theſe Rewards? The Divine Promiſes are *Words of Spirit and Life*, John 6. 63. And they have, from their heavenly Author, a *Plaſtick Formative Virtue:* Whereby they form and faſhion Hearts unto Holineſs, 2 *Pet.* 1. 4. Hearts, not ſo new-moulded by them, are Unbelievers of them. And, void of the Hope of God's performing them. For, *Faith cleanſeth*, Acts 15. 9. And *every Man that hopes, puri-*

purifieth himself, 1 John 3.3. But, alas, what Tools are Men of unbelieving Hearts, for this Duty, which hath such Recompence of Reward? Such Hearts, as are unmoved by such Promises; as *embrace* them not; as honour not their Author, but *make him a Liar*, i. e. in the Language of Practice, *give him the Lie*, 1 John 5. 10. And, what think we, is God an *hard Master*, upon such Encouragements given, to require very holy Behaviour? Blindness it self must needs see the contrary. All the World agrees to this, in things worldly; *Command well, and pay well!* It is as evident, that *in keeping this Commandment there is great Reward*; as, that *to the keeping of it there goes great Circumspection.* Finally;

Assert. 10. *It's Work, whereon the Divine Blessing is not warrantably to be expected, in any but holy and pure Hands.* 1 Sam. 2. 30. *They that despise God shall be lightly esteemed.* *Dan.* 11. 32. it is said of the People, that better *know their God* than to do wickedly, that *they shall be strong and do Exploits.* Mal. 2. 5, 6. Levi *feared the Lord*; *had the Law of Truth in his Mouth*; *no Iniquity was found in his Lips*;

Lips; he walked with God in Peace and Equity; and (ſo) *did turn many away from Iniquity.* And, what is ſaid unto thoſe who *departed out of God's way? ver.* 8. 9. They are told, that *they are made baſe and contemptible before all the People.* They are given, as our Saviour ſpeaks, *to be trodden under Foot of Men.* Hereto they are given, who *ſecretly turn aſide to crooked Paths*; as well as they who are more *openly Workers of Iniquity.* For, as *Ceſar* hated his ſly *Brutus* and *Caſſius*, as much as his brazen-fac'd *Antony* and *Dolabella*; the *Saviour and King of the Church*, abhorreth *plauſible Hypocrites* as well as *infamous Publicans.* Nor may he be expected ever to honour ſuch as *Judas*, tho they do *kiſs* him; ſuch as the *Herodians*, tho they do *praiſe* him; ſuch as *Satan*, tho (as he did) they do *confeſs* him. No; both *God* and *Men* do ſingularly loath thoſe, who, together *hate* and *flatter.* And, as *Hell* in next World, ſo *Shame* in this, is, for the moſt part, the *Portion of Hypocrites.*

Should not then the *Snuffers* be *pure Gold?* Should not the *Salt* be *very ſavoury?* Should not the *Reprover* be a *holy*

Crea-

Creature? Such was the *Gregory* of *Neo-Cæſarea*; who coming into that City found but ſeventeen Chriſtians, and dying, did not leave the Number of Infidels any greater. Examples were endleſs; but, I think them needleſs. And, I ſuppoſe it *ſufficiently evinced*, that there is manifold Reaſon, why all that plead for Holineſs with their *Mouths*, ſhould have *Holineſs to the Lord* engraven on their *Foreheads*.

Hath my *Proliſity* hereon been *tedious?* Think you that I have *harped too much* on this *String?* It is to be feared, that *many* may ſo think. But, alas for ſuch! *No doubt but they are the People, and Wiſdom ſhall die with them!* Pleaſe you, Sirs, to receive with Meekneſs a few Words.

Chriſt's Miniſters are your Souls Phyſicians. We are not *Fidlers*, to tickle your Ears; or *Confectioners*, to pleaſe your Palats; but *Phyſicians*, to cure your Diſeaſes. And, if you nauſeate your moſt *needful Medicines*, we dare not with-hold them, and gratify you with *ſugared Poiſons*. Beſides;

What were to be thought of your Reform-

ing Hand, if you your ſelves ſhould be of Vitellius *his ill Mind?* A Mind reliſhing nothing ſo much as *(jucunda & læſura) pleaſant Treacheries.* Pleaſures that betray you into Plagues. Of which Brand, are *laviſh Praiſes* of your excellent Work, without *Inculcation of the Holineſs* neceſſary unto it. But, *I have been perſwaded better things of you, tho I thus ſpeak.* Wherefore, in a word:

What Argument better deſerveth much Inculcation, than the Neceſſity of Holineſs? And what Man is he, who needs but little of it? Now, if ever, *Madneſs* againſt Holineſs, is *in the Hearts of Men*, and in the *Hands* of them. And the moſt holy on this ſide Heaven have *a Traitor in their Boſom.* In the *beſt Minds*, Light and Darkneſs have their Combates. In the *beſt Wills*, Good and Evil are in Conflict. In the *beſt Affections*, Love of God and Love of Mammon are wreſtling. The *old* and the *new Man* are ever warring; and as Grace (like *David*) prevails, ſo Corruption (like *Saul*) rages the more. Inſomuch, that, of any Argument, it is of this whereof you have been hearing, that wiſe Men call for

Mea-

Measure pressed down, and running over. This Argument of personal Holiness.

§. 5. *Application.*

Sirs, It was said of the Apostles Hearers, that *some believed the things that were spoken, and some believed them not.* Thus do I suppose it to be among your selves. And, therefore conclude with a *Word* unto each sort.

First, to you Unbelievers. *Is there not a Cause*, think you, *that we so look upon you, as our Saviour looked on those in* Mark 3. 5. *with Anger and Grief for the Hardness of your Hearts?* &c. for your *Blindness* in Sun-shine, for your *Deafness* under very Thunder; for your *Unsensibleness* of, and your *Unflexibleness* unto, the *plainest of Duties*: and unto *the unquestionable Order of them.* The Duty of *cleansing your selves, and others*; but your selves *first*. The wildest of the *Indians* hearing the *Jesuits* read to them the *Ten Commandments*, fell praising the *Equity* of them, saith Sir *W. Rawleigh*. And, *Trypho* the Jew commended the *Precepts of the Gospel*, as (θαύμαστα καὶ μεγάλα) Ex-

cellent and Great. Are you worſe opinionated of them? If not, pleaſe to know for your Comfort, that *Socrates* his Word is a Goſpel-Truth: and that *he who is but entirely willing to be a good and uſeful Man, he is gotten paſt the hardeſt part of his Work*, John 7. 17. But, if you think as hardly of the holy Goſpel, as the Heathen *Tacitus*, who called it *a deadly Superſtition*; and as the *modern Jews*, who (ſcoffing at its name *Evangelium*) do call it *(Aven gilion) a Volume of Lies*, or the Iniquity of a Volume; you muſt be ſadly told, that whom the *Light of the Divine Word* doth not convince, the *Fire of the Infernal Lake* muſt convince. But, what, *is there no Hope concerning you?* God forbid. If *periſh* you will, it ſhall not be for want of *one more Call.* From your long-ſuffering God I am ſent, once more to blow the Trumpet; to cry aloud, *Turn ye, Turn ye.*

Learned Men have thought, that our dying Saviour refuſed to drink the offered *Vinegar and Gall*, for abating his *Senſe of Pain*; to inſtruct us, to abhor all things that *ſtupify Conſcience, and dull its Senſe of Sin.* Would you but learn this, there would

would be Hope. If not, holy Souls muſt *weep for you in ſecret Places*; and whether you will hear or no, muſt *reprove you!* The *Pagan Moraliſt* would, otherwiſe, ſhame them: He, who ſeeing the *Lapidary* making the Statue of a Man, with Grief and Wrath exclaimed; *Lo, here is a Man counter-working all the World; he is at work to make a Stone a Man; others are induſtriouſly turning Men into very Stones.* Awake, Sleepers, awake. *Conſider what is ſaid, and the Lord give you Underſtanding: that you may recover your ſelves out of the Snare of the Devil, who are led captive by him at his Will.*

Nextly, to you Believers, who believe and obey the Doctrine miniſtred. *Is there not as good Reaſon that your Souls ſhould magnify the Lord, and your Spirits rejoice in God your Saviour?* Luke 1. 46, 47. For, believe it, *he that is mighty hath done great things for you.* And, *all Generations ſhall call you Bleſſed.* The *holy Virgin's* Honour of *carrying her Redeemer in her Womb*, was leſs than yours, in *hearing this Word of God, and keeping it.* This is no Error, if Chriſt be a true Witneſs, *Luke* 11. 27, 28. Your Oppo-

ſers Wiſdom is *earthly, ſenſual, deviliſh*, Jam. 3. 17. *Wounds and Diſhonour they get, and their Reproach ſhall not be wiped away*, Prov. 6. 33. But, great without *end*, and beyond *compare*, are the Honours of *Golden Snuffers, Holy and unblameable Reprovers.*

Sirs, ſuch is your Character, *who have laudably and exemplarily applied your ſelves to the Reformation of Manners, in this degenerate Day of ours.* Wherefore, all good Men *bleſs* you, and *wiſh you good ſpeed in the Name of the Lord!* In order whereto, in his Name I muſt tell you, theſe Counſels will be neceſſary.

Counſ. 1. *Look to your Orthodoxy, and hold the Myſtery of the Faith pure. Satan's Chaplains* are as hard at work as *Chriſt's Miniſters.* Corrupt Doctrines ſpread as Gangrenes among us. And, they vitiate *Minds and Conſciences*; the firſt Movents in your Souls Spheres. Even *with the worſt of Vices* they vitiate Men; for *Error* is worſe than very *Ignorance.* Yea, *Error in Judgment* is held to be worſe than *Corruption in Manners*, by none of our leaſt judicious Divines.

Uſqeqaqe fidei Venena ſpargunt. *Auſtin.*

As

As much they think to be ſignified by his being pronounced *utterly unclean*, and having a *ſpecial Diſhonour* put on him, whoſoever had the *Leproſy in his HEAD*; Lev. 13. 44, 45. *The Prieſt ſhall pronounce him utterly unclean, his Plague is in his Head.* Moſt certain it is, that Heretical Opinions are both damnable, and very fruitful of Practices that are ſo. And if you let go *the Girdle of Truth*, farewel to all the Armour of God. Keep you to *the Faith of the Church of* England, as you have it in her *Confeſſion*. And, ſee the *Weſtminſter-Aſſembly's Harmony* with it, in Mr. *Thomas Adams*'s Book upon the *ſhorter Catechiſm*. *Vincentius Lirinenſis*, long ago obſerved, that the more truly religious Men were (*eo promptiùs novellis adinventionibus contrairent*) the more forward they were to oppoſe Novelties in Religion. Good Sirs, ſtand you in the *good old way*. And, *contend earneſtly for the Faith*, as well as for *holy Manners*. Which can no more ſubſiſt without *Faith*, than *Branches* without their *Root*, or *Streams* without their *Fountain*. Particularly, beware of the leaſt Taint in your Minds, concerning the Doctrine,

1. *Of the Glorious Trinity. I would not for a thouſand Worlds, have a Socinian's Account to give at the end of this,* ſaid a *King's Profeſſor of Divinity in* Cambridg! *Epiphanius* tells us of *an old Scoffer at the three Divine Perſons,* who was providentially ſhot in Battel with *three Arrows.* Each Arrow revenging the Quarrel of each bleſſed Perſon.

2. *Of the Divine Decrees.* It is aſſerted and proved by Mr. *Norton* and others, that the Decrees of God come to paſs as neceſſarily, as if Man had no *Free Will,* and yet Man's Will is as free as if there were no ſuch *Decrees.* Plain is that of judicious Biſhop *Reynolds*; Do God's *Will of Precept,* thou ſhalt never be hurt by his *Will of Purpoſe.* And, memorable is the Saying of holy Martyr *Bradford*; *Raw Boys ſhould not go to the Univerſity of God's Decrees, before they have been at the Grammar-School of his Laws.*

3. *Of Original Sin.* Thus ſpeaks the *Liturgy* in the Office of Baptiſm; *Foraſmuch as this Child is conceived and born in Sin.* Read hereof *Anthony Burgeſs*'s Engliſh Labours. Biſhop *Jeremy Tailor*'s *Brother-in-law,* told that argute and eloquent

quent *Prelate*, that he did ſo much *feel*, that he could not but *believe* Original Sin. *Arminius* confeſſeth, that *ſome Texts* do maintain it. And, *eminent Lights of God's Church* have doubted, whether Unbelief of it did conſiſt with ſaving Faith. Urging that of *Auſtin*; *Nature's Friends are Grace's Enemies.*

4. *Of Regeneration by the Holy Spirit's Infuſion of holy Habits.* A *Nicodemus* is no rare thing among us, at preſent. *Birth of the Spirit* is ſcurrilouſly mocked at. *Reformation* is all that ſome will hear of; *Regeneration* is with them, nothing but *Cant.* Learned Bp *Sanderſon* is reported to have ſaid, that when he could not reconcile the *Power of Free Will*, and *the Work of Free Grace*, he did ſtill *ſtand by Free Grace, and let Free Will go ſhift for it ſelf.* Would to God that all would ſo do, and ſtick to *John* 1. 13. One hath asked ſmartly; *Are they indeed for living to God, who like not to hear of being born of him?* The celebrated *Grotius* in his Catechiſm asketh, *Is not the Holy Scripture enough to ſhow us Divine Truth?* (I ſuppoſe he means *enough to make us good Chriſtians.*) And his Anſwer is, that (*Torpet*

pet Papyrus deſtituta Spiritu) The Letter without the Spirit is dead. According to that in *John* 6. 63. *It is the Spirit that quickneth.* By and by he adds, that *the Spirit doth enlighten the Mind, and create the new Heart in us*: Mentem lumine perfundit, & præcordia refingit.

5. *Of Juſtification.* This is *the Apple of Chriſtianity's Eye.* This, more than any other Doctrine, *Hell's Emiſſaries* are corrupting. But, bleſſed be God, in our *Confeſſions* forecited it ſtands pure. *Petulant Wranglers* about *unſcriptural Terms*, raiſe a Duſt in the Church. But, an ordinary Underſtanding, duly exerciſed, will *ſee* their Abſurdity, and together *lament* and *deſpiſe* it. It's ſure, they are wiſeſt, who *really aſcribe moſt* unto our Redeemer, and his Righteouſneſs. But do give no black Eyes about the word *Condition* and *Inſtrument*, and other *like Phraſes*, which the *Andabatæ* of both ſides muſt confeſs, *not to be from Heaven but of Men.*

6. *Of Sanctification by the holy Spirit Dwelling in us.* At this the *Dogs* bark; only *Dogs without*, certainly; and no *Children.* Excellently the *Liturgy* ſaith,

Cleanſe

Cleanse our Hearts by the Inspiration of the Holy Spirit. And in the Entrance of the Worship, prays, *That God would give Repentance, and his Holy Spirit, that the things done may please him!*

7. *Of Perseverance.* Our Fathers thought that the Romish *Synagogue* had been worthy to be forsaken, if it had denied no other Doctrine of the Gospel but this. *Jer.*32.40. is a Text so plain, that *unbewitched* Minds cannot imagine a *final Apostacy of true Saints.* *Bertius* his Book was abhorred, for its odious Title, *The Apostacy of Saints.* Read the Books of our *Episcopal Divines*, of greatest Note; and you shall find that he was not alone in the Opinion, who thus wrote; *They are our loose and scandalous Christians that make Arminians.*

8. *Of the Communion of Saints.* Whether it be not the unquestionable Will of God, that the *Terms of Christianity should be the Terms of our Community*, judg ye your selves. Especially, if you will but first peruse the Preface of Mr. *How*'s small *Piece, of the Carnality of Religious Contention.* A Piece which one would think, should bring on its Author, the glorious

glorious Name of *a Proteſtant Reconciler*. And would ſurely ſo do, if it were read otherwiſe than very carnally. The Judgment of Renowned Bp *Hall*, Bp *Davenant*, Arch-Bp *Uſher*, and *others*, are well known. Of Men unmoved by their Arguments, it muſt be ſaid, as unto ſpiritual things; that as *ſhaved Sampſon*, they have loſt their *Strength*; yea, as *old Barzillai*, they have loſt their *Taſte*. God make them to hear this Truth; *He that ſets Chriſtian againſt Chriſtian, doth block up the way to Heaven. And carries it as tho he deſired, that not one more Soul ſhould be ſaved.* [See my Book of Unity.]

9. *Of the Sanctification of God's Name.* There is taken out of Bp *Hopkins* on the Decalogue, and publiſhed, a ſmall thing, called *A Blow at Profaneſs*. Earneſtly I commend it to your uſe; obſerving that *Multitudes of none of the worſt repute*, do with a ſad frequence, *bolt out the Name of God in their familiar Chats*; curſedly blaſpheming, without ſenſe of Sin in ſo doing. Mr. *Baxter*, profeſſeth his Gain was unſpeakable, from a plain Man's extraordinary Reverence, at every mention he made of God's glorious Name.

Name. Let him well *ſtudy and obſerve the third Command*, who would keep to purpoſe any of the ten, ſaith one well acquainted with all.

10. *Of the Sanctification of the Chriſtian Sabbath. King* James *the* I. was aſhamed before he died, of his *Proclamation for leave to Sports on that holy Day.* He *tore it out of his Book*; and *required it to be left out of his publiſhed Works.* Mr. *Gataker*, in his Book againſt *Lilly*, is the Author I have for this. It were eaſy to divine, what was the Anſwer of our *Antiſabbatarians Hearts*, unto the pungent Queſtion of Dr. *Twiſs*, viz. ſome having thought, and it being poſſible that Chriſt might come to Judgment upon a Lord's Day; *Whether*, if he ſhould ſo do, *they would chuſe to be found at a Merry-meeting, or at a Repetition of a Sermon, with ſinging of Pſalms, and holy Prayer?* The Word in purer Ages was, *I cannot but keep holy the Lord's Day, for I am a Chriſtian.*

Counſ. 2. *Look as well to your Orthopraxy, and in a pure Conſcience hold the Myſtery of the Faith.* None but a *Golden Pot*, will hold the *Heavenly Manna.* When

Men,

Men, as *Fiſh*, firſt ſtink in the *Head*, the Taint quickly ſpreads through the *whole Body*. And on the other ſide, when, as Thieves, their Deeds are evil, preſently as Thieves, *they hate the Light*. The Light of Doctrine, that diſcovers and ſhames them. But could you have *foul Feet* and *clean Eyes*, it were a *poor Praiſe*. Devils know Truth, and yet are Devils. Wo to us, if we cannot anſwer, what we *do more*, as well as what we *judg better* than others. The *Apoſtles* warned *Saints*, againſt the Immoralities which follow. Do not think, that *you are out of danger* of them. *Scriptures* I will not quote; for, I preſume you muſt needs know them. But, with *Pagans Examples*, I will labour to quicken you. O be not excelled, (as too many are) by very *Pagan Idolaters*. Excelled, in your departures,

1. *From Untruth*. *Atilius Regulus*, would venture to *die*, rather than *lie*. Choſe to have his *Neck* broken, rather than his *Word*. The *Perſians*, as *Herodotus* reports, exclaim againſt two Crimes as the moſt intolerable; *running into Debt*, and *telling of Lies*. *Tully* profeſſeth, that

that a wiſe Man cannot be brought to lie. *In Sapientem non cadit mentiri.*

2. *From Injuſtice.* Hiſtory tells us of an *Heathen Judg*, that *had one of his own Eyes taken out of his Head*; becauſe his Son's Fact forfeiting two Eyes, he would not have the Law violated to get his Son favoured. But, took out one of his Son's Eyes, and parted with one of his own.

3. *From Unkindneſs.* A *Roman Ceſar* profeſſed, that *he counted himſelf as dead, while no one was the better for his being alive.* Diem perdidi, *&c.* *Pythagoras* bid all who affected *Likeneſs to the Gods*, to be *Love it ſelf* unto Men. And, what ſaith *Seneca*; After a bad *Crop* we *ſow* again; after a *Shipwrack* we do *ſail* again; after *cruel Cheats*, we *put Money to uſe* again; and after the moſt *ungrateful Returns*, we ſhould *be ſhowing Kindneſſes* again. In ſhort; to this effect ſpeaks more than one Moraliſt; *You cannot open your Lips with Wiſdom, if the Law of Kindneſs be not kept in your Mouth.*

4. *From Impatience under Affliction.* After a Shipwrack, *Antiſthenes* cry'd our, χάριν ὦ τύχη, *Thanks, O Providence; I am*

content

content to be leſs rich, ſo I may be more vertuous.

5. *From Revenge for Injury.* Tho baſely murdered, yet *Phocion* charged his Son not to revenge his Death. *Socrates,* being asked whether he would not have ſatisfaction from one that had affronted him; he asked his Friend, whether, *if a wild Aſs had kick'd him, it would be adviſable to commence a Suit againſt the Beaſt?* And thus did *Diogenes* teach his Scholar to take revenge of his Enemy; *Be thou very good, and then thou doſt ſufficiently plague him; for, it would be an Eyeſore to him to ſee thee have a rich Farm, but abundantly more it will torment him to ſee thee have a rich and excellent Soul!* *Ageſilaus* made it his practice, to *overcome Enemies with Kindneſs.* To *heal them of their* Malevolence, and not *bury them* in its Vengeance, ſaith *Plutarch.*

6. *From Laſciviouſneſs.* Several Heathens are ſaid to have died *Martyrs of Chaſtity.* The Stories of *Zenocrates, Lucretia,* and others are commonly known. *Speed,* in his Chronicle, tells us that our Progenitors, the *old Saxons,* even while they were Pagan Idolaters, *puniſhed Uncleanneſs*

cleanneſs with Death. And their Law held in force till the Year 750; in which the *Romiſh Mother of Whoredoms* repealed the Law as too rigorous for Chriſtians of her Community. Her unclean Community, in which the Cup *of Fornication* is a ſort of *Grace-Cup.* And, *Adultery,* always *Venial,* is ſometimes *Meritory.* It is well known, that *Peter Lombard,* the Maſter of the Sentences; *Gratian,* the Collector of the Decrees; and *Peter Comeſtor,* a middle-rate Schoolman, were the Baſtards of one Whore. Who, when her *abſurd Confeſſor* called her *to Repentance,* briskly anſwered; That *ſhe could by no means repent of that which had done Holy Church ſuch Service.* Her *Concupiſcential Flames* had raiſed *three ſuch Lights* in the Church, that ſhe was too good a *Catholick* to regret them. But tho this is the way of *Romans,* it is conſidered by *Chriſtians* (yea and it was talked of by very *Platoniſts*) that good Mens *Bodies* are ſacred *Temples,* and their *Hearts* are holy *Altars*; not, for all the World, to be defiled with unhallowed Fires. [*Rivet. vid.* in Gen. 30. *Exerc.* 13.] Yea, very *Turks* do ſhame theſe

Antichriſtians; for, Whoredom hath this Penance among them. They take the Paunch of a newly-killed Beaſt; and cutting a hole through it, they put the Adulterer's Head into the Dung-wallet. After which they carry him about the Streets, to be gazed on by the People.

7. *From Idleneſs.* Among the *Greeks*, this Sin would bear an *Action at Law*. The *Perſians* gave their Magiſtrates *an Account of their Year's Work, at the end of it.* The moſt *Vicious* did declare it to be *Idleneſs*, that brought *Fire, Fuel and Bellows*, to *all Vice. Seneca*'s Words, are *all wiſe Mens* Complaints; *Many, are ill-imployed; moſt, are unimployed; none, are about their own proper Buſineſs imployed.* A ſad Truth, in the beſt of Nations.

8. *From Ingratitude.* A Sin perfectly *deviliſh*; for, illuſtriouſly, many *Brutes* do expreſs their *Thanks* unto their Benefactors. And for *Pagans*; *Romulus* and *Remus* raiſed *a Statue of Honour* to *the Wolf that ſuckled them* when they were expoſed. *Servius Tullius* was made by his Gratitude, a very Father unto *Tarquinius* his Children. *If you call a Man Ungrateful, you call him Devil*; ſays the *Orator.*

9. From

9. From *Covetouſneſs.* Wilt thou be rich? *Leſſen thy Love of Money*, O Miſer, ſaith *Plato*, *Do not heap up Sums* of it. *Epaminondas* refuſed the *Perſian* King's Preſent of Gold; πολὺ χρύσιον, *Ælian.* So did *Phocion*, the hundred Talents, (*nineteen thouſand* Pounds and more, in our Account) ſent him by *Alexander*: Arguing with his Meſſenger to this purpoſe; *If* Alexander *think me not a good Man, why does he ſend me this? But, if he ſo thinks me, why will he not let me keep my ſelf ſo? Knows he not how hard it is to be rich and good?* [Sirs; may it never be ſaid with Truth, of any of your Society, that *you ſerve God for Money.* For, it is moſt certain, that *he who will ſerve God for Money, will ſerve the Devil for Money.* And, *if he ſerves God for little, he'll ſerve the Devil for much.* Quickly he'll *change his Maſter*, if he can *mend his Wages.* And, like *Judas*, *ſell his Saviour for Silver.*]

10. *From Undutifulneſs to Parents.* Noble was the Anſwer which *Decius* the Emperor's Son made him; when, old Age coming on him, he would have reſigned the Empire into that younger Hand. *No*, ſaith he, *by no means*; *my*

Empire it ſhall be to obey my Father; to command my ſelf, to obſerve his Commands.

11. *From private Spiritedneſs.* *Cato* thought himſelf born *to ſerve all the World.* And *Pompey*, when he was diſſwaded from a perilous Voyage for his Country's Good, told his Friend, that *there was a neceſſity for his Sailing, but not for his Living.* The *Poets* were full of this Song; *Death for ones Country, is a glorious Euthanaſy.*

12. *From venturing on Occaſions of Sin, and ſo much as Appearance of it.* Sharply did *Perides* rebuke *Sophocles* for gazing on *a beautiful Lady.* And no ſooner did any immodeſt Diſcourſe riſe at Table, but *Clitomachus* roſe up, and left it. *Suetonius* witneſſeth it of him, that *Cæſar* would often ſay, *He looked to have thoſe who belonged to him, to be free from Suſpicion as well as from Crime.* And *Zenophanes*, being more than a little provoked to a Practice ſcandalous, made anſwer, that *he was indeed a Cow-heart, and could not anſwer ſuch a Challenge.*

13. *From intemperate Eating and Drinking.* They ſhould have more than two Feet, ſays *Seneca*, whoſe Belly lords it over

over them. *Sueton* brands the *Emperor*, that would eat till he vomited. And *Diogenes Laert.* reports that the *Athenians put a Prince to Death for Drunkenneſs.*

14. *From Luxury of Apparel.* *Cato's* Gown was a *plain* one. And, *Auguſtus Cæſar* called gay Clothes, *Pride's diſplayed Banners.* Infamous *Lollia Paulina* was, for the Jewels which ſhe wore. And *Alexander Severus* was as honourable for his noble Act, in dedicating of two Oriental Pearls to a Temple, which were preſented to his Lady; alledging, that they were *too rich for a Mortal's Ears.*

15. *From immoral Sporting and Jeſting.* Thus ſpeaks *Cicero* in his Morals; *In their very Sports, Men ſhould have an Honeſty to diſtinguiſh them from Apes. When Youths are at their Recreations, let them beware of Debauchery, and hold faſt their Modeſty.* Adding, that *no Man but a diſſolute one is careleſs of his Reputation herein.*

16. *From unbridled Paſſions.* True, Anger, in its place, is like *Fire on the Hearth*; a choice Servant. But, to a Proverb, a bad Maſter. Ἀγαθὸν ἐν πυρετῷ; *Good it is in a Fever, but much more in our Anger, to have our Tongues kept clean,*

ſaith *Plutarch* in his Book of *reſtraining Anger*. *Democritus*, lighting upon one very outragious againſt his Servant, prayed him, that he would pleaſe to honour himſelf more, than to be ſo like a Servant; even ſuch *a Slave to his own Wrath*. And, famous is that Word of *Socrates* unto his faulty Boy; *Were it not that I were angry, I would lay thee on*. In the *Canon-Law Courts*, the *Sentence is invalid, if the Judg riſes up when he paſſes it*: For it's ſuppoſed that he is in a *Paſſion*; and if ſo, is *unfit to make a Judgment*. A *Load-ſtone*, they ſay, if heated once with Fire, *never attracts* more. It's certain, that angry Heats render Men unlovely in all Eyes. *Solon*'s Word was truly great; I am fain, ſaith he, to do as *Fiſhermen*; who, that they may *take the Fiſh, do bear the Splaſhes of Water*: I, that I may take Men, and win them to better *Morals*, do endure all their *Contumelies*.

17. *From Envy*. This *Quintus Curtius* calls Self-Torment. Wittily *Pliny* ſaith, He that envies his Neighbours, ſets himſelf *Below* them, and ſets them *Againſt* him. *Qi invidet, minor eſt*, &c.

Socra-

Socrates named it the Ulcer of a Soul.

18. *From Pride and Vain-glory.* For this, the *Satyriſts* ſcourged the *Romans*, both *Philoſophers* and *Emperors*, expoſing them as no leſs *abſurd* than the *Spaniſh Cobler*; who, at his Death, required his Son *to keep up the Majeſty of his Family.* Boaſters, ſaith *Seneca*, are Hydropicks. Not Men well grown, but only ſwollen. *Non Magnitudo, ſed Tumor.* [Double your Watch againſt this Sin, that eaſily invades active Men. *Auſtin*, the Monk, whom the Papiſts falſely report to have planted the Goſpel in *England*, was refuſed by the Chriſtians whom he found here, for his Superſtition and his Pride. They told him that *the Spirit of God was not in him, becauſe there was not Humility to be ſeen in him.*]

19. *From Detraction and Slander. Tardo, cognomen Pinguis damus*, ſaith *Horace*; We do aſperſe Men baſely. A Man that is *baſhful* and *ſlow*, we call *ſilly* and *dull.* If *generous*, we call him *profane.* If *frugal*, we ſay he is *niggardly.* If *cheerful*, he is *looſe* and *vain.* The poor Heathen thought this a Shame. So *Tacitus*, complaining that *in Speech of one another*,

People moſtly ſpoke before they knew, and regarded Truth but little when they ſpoke. Plebi, non Judicium, non Veritas.

20. *From Buſibodineſs, and medling in other Mens Affairs.* The Poets branded *pragmatical* Men for very Peſts. And, *Plutarch* commends the Diſcretion of *Philippides*; who, when *Lyſimachus* asked him, what he ſhould impart to him, *prayed him to impart any thing rather than his ſecret Counſels.* As things which might be *unſafe to keep, and as dangerous to utter.*

Sirs; None of this *Pitch* can you *touch*, but you muſt be *defiled.* Look, therefore, well to your Hands and Feet. And, ſo doing,

Counſ. 3. *Gird up the Loins of your Minds, and hope.* You have heard indeed, that there are *Lions in your way.* But, what then? one Angel will chaſe a thouſand Lions. And, you have *no one knows how many Angels charged with you, Pſal.* 91. 11. Expect then and hope for the Fulfilment of that Word, recorded for your Encouragement: *Pſal.* 8. 2. *Out of the Mouths of Babes and Sucklings haſt thou ordained Strength, becauſe of thine*

thine Enemies, that thou mighteſt ſtill the Enemy and the Avenger. The *Enemy* and *Avenger*, are Satan with the Fleſh and World in Combination. The *ſtilling of theſe*, is ſuppreſſing of their Inſultations; by converting Souls from them, and putting to ſhame ſuch as abide Slaves unto them. The *Babes and Sucklings*, by whoſe Mouths the Almighty will ſo ſtill them, are holy Souls of unblameable Lives. Inſomuch, that, tho in *Events* and *Succeſſes*, God will uſe his Soveraignty. Tho *Perſons* the beſt are ſubject to Defects and Failures. Tho *Works* the beſt are obnoxious to Miſconſtructions and Cenſures. Yet, *following God's Counſels, you need not to doubt his Promiſes.* He will *level the Mountains* of all Oppoſitions; and make your Enemies Malice, to promote the holy Work which they malign. Without other *Might* or *Power*, he will do it by *his Spirit*, Zech. 4. 6. His Word *upholds the World*, Heb. 1. 3. And, therefore can *make the weakeſt Worms of the Earth invincible.* Neither is Divine *Truth* leſs infinite than *Power.* God can no more *lie*, than he can *die.* Be *righteous* then, as *Saints*, and be *bold as Lions. Holi-*

neſs

neſs makes wiſely bold; and a *wiſe Boldneſs* makes *actively holy*. Need you *more Encouragements?* You have *a Sea* of them in that Promiſe unto holy and righteous *Reprovers*, prefac'd with a Threat to *Flatterers*; Prov. 24. 24, 25. *He that ſaith to the Wicked, Thou art Righteous, him ſhall the People curſe; Nations ſhall abhor him. But to them that rebuke the Wicked, ſhall be Delight, and a good Bleſſing ſhall come upon them.* Whereto, I add that other Text; which, of any Saints, is to be underſtood of faithful Reprovers; *Prov.* 11. 25. *The liberal Soul ſhall be made fat; and he that watereth, ſhall be watered himſelf.*

Counſ. 4. *Do not think to be honoured, and not be humbled.* Highly God *honours* you; and as ſure as he loves, he will *humble* you. It is not to be thought that you ſhould ſay of *Pride* as *Luther* of *Avarice*; that you are never tempted to it. No, Sirs, it is moſt obſervable, that the Saints we read of in the Scripture (the beſt not excepted) have ever had that filthy *Canker* breeding in the *Flowers* of their moſt holy Services. Inſomuch, that as our Saviour was no ſooner glori-

fied

fied with that Teſtimony from Heaven, *This is my well-beloved Son*; but, ſtraitway, *he was led up into the Wilderneſs to be tempted by the Devil.* So have they very ſeldom been *extraordinarily* employed and dignified, but by and by they have had a bitter Draught. *David* had honoured God, and been honoured by him, in his Kingdom ſettled, and his Enemies vanquiſhed. And what's the next News? Even ſuch a *Fall* that brake the Bones of his Soul; the Smart whereof never perfectly left him in this World. *Hezekiah* had a much like *Exaltation*, and followed with a like *Fall.* One that coſt him full dear, 2 *Kings* 20. St. *Peter* had made *a glorious Confeſſion* of Chriſt, and received a *ſpecial Honour* from him. And, what follows? Such an Elateneſs of Mind, as makes him look and ſpeak too big: And gets him the Name of a *Satan*, and *an Adverſary unto God*, Mat. 16. St. *Paul* labours *more abundantly* than his Brethren, and is exalted more high, *Caught up into the third Heavens.* And, what comes after? Why, *leſt he ſhould be exalted above meaſure, a Thorn in the Fleſh is given*

ven him, the Meſſenger of Satan to baffet him, 2 Cor. 12. In a word; theſe Examples are written for *the beſt Saints* Admonition. They are a Trumpet blown, alarming them *not to be high-minded, but fear, i.e.* be humble. Remembring that it is a Law of Heaven, which is recorded, *Prov.* 29. 23. *A Man's Pride ſhall bring him low, but Honour ſhall uphold the Humble.* The loweſt *Mines* ſhall ever be the richeſt. The *Stars* ſeeming leaſt ſhall be the higheſt. The *Buildings*, of deepeſt Foundations, ſhall be the goodlieſt. The *Saint*, who the more God honours him, doth ſo much the more humble himſelf, ſhall ſurely be *the Man whom God will delight to honour.* Now, the wiſe in Heart will receive this Law; Prov. 9. 9. *Teach a juſt Man, and he will increaſe in Learning!*

I have now diſpatched my Argument, with as much *Brevity* as its Weight allows, and with all the *Perſpicuity* whereto my Light reaches. If you ſhall be *Doers* as well as *Hearers* of theſe Divine *Truths* and *Counſels*, it is not to be doubted, but the Hand of your God will be upon you for Good. And, it ſhall long

long be ſaid in this Nobleſt City of the World; *Bleſſed be the Lord God of our Fathers, which hath put ſuch a thing as this in the Hearts of theſe Societies, to beautify the Houſe of the Lord which is in* London; Ezra 7. 27.

Nobile Emporium Londinum; & Mercatorum commeatibus celeberrimum. *Tacit. Annal.*

London, which ſome have laboured with both Hands to turn into a very *Sodom*. To *fill it with Abominations from one end to another*. And, *qualify its Citizens for the extremeſt Servilities*. Making them juſt ſuch *Saddle-backed Animals* as *France* glorieth in. Men (if Men they may be named) *Qos non decet eſſe niſi ſervos*, as the *Annaliſt* ſpeaks. *Whoſe Liberty would be an Abſurdity. Whom, to uſe as Men, would be a very Soleciſm.*

In a word, Sirs, if others know it not, you do well know it. *Babylon* had a time to be born, and a time to die; *Gen.* 11. 4. *Iſa.* 14. 4. *Niniveh* roſe up, and ſhe fell down; *Gen.* 10. 11. *Nah.* 3. 7. *Tyrus* did mount up high, and ſank into the Pit, *Ezek.* 26. 18, 20. *Jeruſalem* alſo, very *Jeruſalem*, was built, and *Jeruſalem*

ſalem was burnt, *Jer.* 52. 12, 13. Vaſt *Structures*, immenſe *Treaſures*, mighty *Forces*, (Land and Naval ones) deepeſt *Counſels*, (ſuch, wherein every Man is of the *Dorick Tone*, like *Polemo*, after his Return from the School of *Zenocrates*) all are nothing for Defence, where Sin ſets fire to the Wrath of the Almighty.

And, if, by your means, *London* ſhall *mend its Manners*, *the Governours of* London *ſhall ſay in their Hearts*, *Your Societies have been* a good part of *their Strength in the Lord their God*, Zech. 12. 5. *Amen.*

FINIS.

POSTSCRIPT.

To the Reverend Miniſters and Brethren, who deſired this Publication.

SIRS;

THE Outcry made againſt *the Phraſe of my Text*, and *the Tendency of my Doctrine*, reflects as diſgracefully on *your ſelves* as on your *Friend*. *Idem eſt Peccati Fautor & Autor.* But, for the Vindication of both, I ſhall ſpend little *Time* or *Paper*. You may do your pleaſure.

ſure. I appeal to my Readers, as many as have *Senſes* in any meaſure *exerciſed to diſcern.* Yea, from the now *ſleeping* ones, I appeal to the anon *waking* Conſciences of Calumniators. Let their waking ones call the *Text* and *Doctrine* what now they do call them, if they dare.

Learned and Holy *Gervaſe Babington*, Lord Biſhop of *Worceſter*, thus writes in his comfortable Notes on *Exodus*, pag. 305. Snuffers and Snuff-diſhes are appointed for the Lights [of the Sanctuary.] Wherein we may profit and be inſtructed. For, *Firſt*, in that God leaveth not the leaſt thing to their Wills; but himſelf appointeth and preſcribeth all; we very truly learn how *odious in his Service Mens mere Inventions be. And, how he ever tied Men to his own Commandment: Not ſuffering them to do what ſeemed good in their own Eyes; and, to ſalve up the Matter with their good Intents.* Secondly, *This is a great Comfort to Miniſters, and to all the Faithful* [*People*] *of God, who are here ſhadowed* [*forth*]; *namely, that altho my Gifts be not ſuch as to ſet me high,—yet I am not unprofitable. But, if I may be but as the Snuffers or Snuff-diſhes, even this ſhall pleaſe me. Thirdly*, For the Uſe of theſe Snuffers, you know they ſerved to make the Lamp and Light ſhine more bright. So ſhadowing out, that *the Doctrine of the Church muſt be pure,—without Darkneſs and Snuffs in it.* Diſcipline is profitable when it

BRITISH MUSEUM 12 JA 71

" it is rightly exercised by Men authorized. " But, *if Men not authorized, by Means not* " *allowed will be snuffing of Lights*, (indeed ra- " ther aiming to put them out, than to amend " their Light, from a good Heart to have all " well)—*their own Fingers may be so burnt or* " *blacked as they had better have dealt more cha-* " *ritably.*—*These good Uses*—*we may draw* " *from the Matter of the Snuffers, which was pure* " *Gold.* So to teach, that *neither Men exer-* " *cising Discipline to remove Darkness and amend* " *the Light should be Brass, or Iron, or Wood, or* " *worse. Nor Disputations diverse and differing* " *from the Matter of the Candlestick: But both* " [*should be*] *of Gold.* The one brotherly af- " fected, and meekly minded; the other true, " and agreeing with the Body of the Scrip- " tures, with the Proportion of Faith, and " with the Consent of the Godly Members of " the Church in their times. *Such Snuffers and* " *Snuffings, we shall ever praise God for*, &c.

Hereby I am confirmed in my Confidence, that the Clamour against me had no other than *Causam sine quâ non.* Which Scholars have sir-named *Causam fatuam.* It had been better if my *Antagonists* had learnt the Divine Precept given unto Souldiers; *Do Violence to no Man, neither accuse any falsely.* Howbeit, I have not more to say unto them, (and I would not have you to say more) than the Apostle to his *Galatians*, after their Misbehaviours; *Brethren, I beseech you, be ye as I am, for I am as ye are, Ye have not injured me at all*, Gal. 4. 12. Farewel,